ROUGH: trans. by both Roz Fassett and Renie King (return both handwritten copies)

[redacted]

Must Remain in
Transcription Room

M 2148

Group II

Thurs July 13, 1972

Barn

MR. NYLAND: Some evenings I have an idea that I have a great deal to say. This is an evening of that kind. When I don't know exactly what to start with, and how to join it together so that it can make one entity, because it should not be played staccato really. There should be a flowing line through all of it an underlying motif that belongs to Work, so that ~~one could~~ when we talk about different things that are ordinary manifestations, even in life as we know it, and to find out, that there is sub-strata which really indicates the principle where it belongs.

So, having that in mind, and having talked about honesty, I would like to tell you now just a little reference, and a little story. Two weeks ago we had a meeting. There was a cassette, the next ~~morning~~ or maybe a few days after, I'm not quite sure, the cassette disappeared from the office. We looked high and low. I thought maybe I had it, the office thought they had it, or reversely. Anyhow we didn't find it. It was necessary to play this cassette for Bennington, because they hadn't heard it; so instead we had to play the Saturday evening first, hoping that we would get the cassette back from Boston or the cassette from the West Coast. Finally, we got one from the West Coast, and that was then in time to play for Bennington that meeting; although it was ~~not~~ the first - it was the second, the way they heard it. And on that day mysteriously the cassette that should have been here all of a sudden was found

in the office again.

Now I'm not drawing any particular conclusions from it. ~~That~~ It has happened before. I don't want it to happen again. Cassettes of course can sometimes be borrowed. But it means for me, that, somehow or other, something went wrong, out of the regular routine and maybe someone happened to wish to take it and then bring it back. Also that is not right if that is the case. I'm not saying ~~that~~ it, only it looks a little suspicious and you probably can agree with it. For that reason I will ~~(would?)~~ close the office also during daytime. I've had that in my mind already for quite some time because I don't believe that the office as yet is what it's supposed to be. I want the Barn and whatever activity goes on, I want it to be quiet. We're doing all our best to try to get the activities which are still here ~~get~~ at another place. And the office is still too much of people just dropping in. So the office door will be locked, and you have to knock, or you have to really have to be there. Sometimes maybe you wish to use the telephone and the telephone for activities is available. But also ~~that~~ when it is used for personal reasons, there is no reason why we should pay for it. The coin phone is sufficient for that. But in general you see I hate to do these kinds of things. And at the same time I don't want to be foolish about it, because if these things do happen there is still something wrong. And you must understand it, that the weakest link of a chain determines the strength, so it may be that there are many good links, and one may be like a rotten apple; and again it starts to affect the general level, gradually,

no ¶ I would like this level at the Barn, and anything connected with it, to be of a certain kind. It is not as yet that, probably it will get there, if we are patient enough and if there are enough people who wish it. Sometimes I'm not so sure about the wishes in ~~total~~ toto. ¶ There are many good things, there are also still several bad things.

Lunches for instance. On Tuesday we had a little discussion of the nucleus, of the previous Monday, the evening before, and that it was arranged for

them to have a chance for that nucleus to get together, and to talk over what they had heard, listened to and what they had said on the Monday evening. The level of the group there were eighty-five or so, quite a number, a little bit more subdued. I don't think it is right to come here to the Barn, and continue and do as if you are in a restaurant. I've said many times that when you come into this Barn it's a different kind of a thing, and I will keep on harping on the same subject until you start to understand it. And apparently you don't as yet. I don't want you to sit with holy faces, but at that time I thought that if we can have a discussion which is a little serious, it might really affect some of the others. Well, it did it a little bit. But why should we have that feeling as something exceptional when it should really be much more rule of the game when you are interested in spiritual values, or values that belong to your inner life? Why don't you attend to it then? It would be much easier if I didn't have to say it. And I can ascribe it of course to the general atmosphere of yourself and forgetfulness and your habits, of course of being completely on the surface, and not considering enough what you are doing, and certainly not noticing even that there ought to be a little bit of a change when you come here. Also that I hope gradually will change. I would like it to change. It would be much more helpful and much more beneficial for those who really want to make attempts to Work.

You have to learn to do this much more in your daily life and this is a good opportunity to remind you when you happen to come here. But your forgetfulness and your superficiality really are the cause of it. But in general, it is the wrong kind of an attitude, that even if you wish to admit it intellectually, it is not taken over by a level of yourself which is an emotional quality, with which you also should look at your life. And when you don't do that, you miss chances of really growing up.

This question of growing up becomes very important when we are a large group. When we want to Work together, there has to be a desire of wanting to

do it together for the sake of making a group. When we want to work, it has to be a group also which is interested in the utilization of the atmosphere created by many people. Since most of us are here now who will perhaps come on Saturday and Sunday, I would like to mention one thing in regard to Saturday morning. What I would like to do. If I wait till tomorrow evening, which is as you know an evening, devoted to discussion of what we ought to do during the weekend and by those people who are in charge of certain projects, then of course we don't have the people who would work with them. During the week I think it is necessary that if you intend to be here for weekends, that you think a little bit about where you could work and what you would like to do. And that perhaps you may arrange already with those who are in charge that you would like to work with them. And reversely of course that those who are in charge have a certain responsibility could already make up their minds that they would like to form a group with a few people with whom they could work and where it would be convenient and congenial. On Saturday morning I would like all of us who come to take care of cleaning up the parking lot particularly in front of the garage which we are building there. There's a tremendous amount of junk still, partly we have worked on it for three or four weekends now. And some of the firewood is very well bundled up. But there are still many, many loose ends, and I will ask Robert if he could arrange for that, that for one hour everybody who is here is trying to help to clean things up, to put them away, to put them in the proper place, to put them if necessary away from that particular section and put them on the other side where the bricks still are, where it is still a little messy, and that gradually from there of course we can move them somewhere else. But it would be an interesting thing if really everybody who is coming here for one hour would work together on that kind of an attempt to see what you all

can do, to see what kinds are species of wood, there is still grass lots, there is leveling of the roadway. There are many things that have to be attended to, clearance for the little sheds that we are putting up. David is interested in that as you know. Ole could help because he is interested in the road that we are building gradually. That there is an attempt totally, and I mention it now because everybody who would come for Saturday or Sunday most likely is here by this time. I only use that as an example of an indication of group work. When you have little groups by yourselves, small as they are, it is very useful to see the kind of people you want to work with. But it is the intention of a group like that to talk about your own Work. It is not very good if, before you have such a little group, you first have some dinner together and then perhaps even you read a little bit. When you talk about Work, don't mix things up. The little group is only for the discussion of Work, whatever your attempts have been, and you talk about that. Maybe for half an hour; Maybe a little longer. There should be more of such little groups in existence. I was very glad to hear about the reading group which has gone on since January, once a week, in which they read All and Everything an hour through a section, I think, the sixth descent or something. They read each person probably takes about three-quarters of an hour, whatever it may be. After that they sit quietly. They don't talk and it's a very good thing. And after they have sat for some time they go home. It's a very good way of reading All and Everything. It could be done here and maybe it is being done. I may not be familiar with it. But it is something again where a group takes over whatever may be difficulty for a person by himself. Why do we answer tapes from different places in the country? For that, so that each person who answers from here can feel part of that group and acknowledges the existence of the group, listening to it and

adding to it or clarifying, if they can, what really may have been forgotten or was not sufficiently elucidated in the group itself. But one does not go and try to dictate to them what another group should do. You just listen to a meeting or a tape and you write up your remarks of what you think. What is the impression that was created, since you're not there it may be easier, but it does not give you any right to take that what is a responsibility of a group out of the hands of the group. They have to exist and they have to make their level. You don't have to make their level, you don't give them ~~(status?)~~ tasks. You ~~first~~ just make perhaps a few suggestions based on your own experience, but no more. And try to help them that way, just by listening, not necessarily telling them what you think they ought to have done. Maybe they ~~phoned~~ should and maybe ~~there~~ there may be a reason why they didn't.

Listening to such tapes is very, very useful because you become part of that group, up to a certain point of course. Geographically it is possible that you are there. I will change a little bit the different people who have been answering now for some time in order to make room for others who would like to have that experience. When I ask that then, don't think that I'm dissatisfied with your way of answering. It is only that other people could utilize it very well, and there are perhaps more demands for that than at the present time there are groups ~~of people~~ available, although there are constantly new groups being formed. But you know how it is with a small group which is just starting. One cannot just turn anybody loose on a kind of a criticism of what they don't do, without knowing really what is taking place in ~~this~~ that little group. And many times

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I would like to find out first in what direction such a little group is going before I would dare to ask someone else to answer them.

But that is what I have in my mind, more and more opportunity for different people. Because if they wish to grow together, the conditions sometimes have to be created. Activities are there in order to join with them. New activities or ideas or initiatives that you want to take— all of that of course it's not only permissable, but it is really necessary.

The reactions after Bennington have been very, very interesting. I said already last week that what is also taking place for crafts is the realization of the Railroad Store existing. Well they had the first meeting. Now this coming Saturday they will go there to see what they can do with that store. Then we talk again to see if it's in general it conform to different ideas we have about what that store should be for, and what you can do to improve it or to create more life in it.

But in general, the reactions of Bennington are very, very good. And it has shown us a great deal about ourselves. It is too far to think a year ahead of what we should do if Bennington comes around again next year, and maybe it's not in the form in which it was this year. And also ideas of starting a Chardavogne group of our own and invite the public, all that is a little bit too far afield. We have a Railroad Store. Let's see what we can do with that. You have orders to fill; you have a great deal of work ahead for the next couple of months. But you see what happens when, after that, we want to grow as a group? Where do we want to go, really?

Do you think it is just a matter of visiting a few places? and having some conversations; or to be able to join together and help each other when a car breaks down? Or you have not seen as yet enough of the country that you want to refresh your memory or see new things? How do you consider that particular desire on the part of a several people who want to go on that kind of a trip. Do you think you have to prepare for it in a certain way? Do you think that it is just a lark? Or a vacation? Or making now enough money in order to be able to go? What are your plans? How much do you weigh the value of being able to go together and talk together? Or to be thrown together in different circumstances in which you yourself also lose yourself; that you become so engaged in just making the trip or having to make 500 miles in order to get to the next camping place, or the city where we are supposed to meet, and so forth. I said it is going to be leisurely, but at the same time you have to remember why you want to go. It is not just a little trip. It's a trip for adventure. It's a trip for being able, in different conditions, to see yourself and to have created then an opportunity for the wish to find out what is really your behavior. When you are very tired, and how you might become irritable. How perhaps during a trip you can have conversations or associations, or communication with each other on different kinds of levels, compared to what you're now engaged in in ordinary life particularly when you have to make a little money. Really, I hope that you will derive from it some benefit for yourself, this time again and again in the sense of wishing to develop, so that at the end of such a trip you have grown up a little bit. And that should be paramount; that is, it should be an aim because if that aim is not there

it is just as good to stay home. It is not sight-seeing. It is not only seeing other people and seeing a little bit of some other kind of a group. You carry with you your own character and that is being exposed to different conditions. And you have to see what kind of reactions are taking place in you, and since now the opportunity for having different kinds of experiences, and because of that your reactions might even be different, that you really would have the chance to find out what is wrong with you, and what might even be right. Many times it's a question of finding out, also here, having a desire to wish to talk together, wishing for friends; And for some reason or other you can't get find them or it doesn't last. Are you sometimes sorry that they don't last long enough? Are you sorry that when you are talking together that maybe at a certain point it's interrupted and that you cannot continue it, and that your thoughts have been disturbed?

What is it that really keeps us together? Is it intellectual language? I doubt it very much. I think what keeps us together, and what is the basis of friendship, is an emotional quality. And that emotional quality has to be expressed in a certain way. I think we are limited in the expression when we only consider physical expression of one's feeling. But then, where it is an emotional quality, what is the relationship that is established within yourself? It is that in regard to that what is still undeveloped and what ought to grow up, and what has to have a motivation within your being of wanting to see, where actually the energy is available for that kind of a purpose.

You see on Monday there happened to be a question about intellectual

approach and emotional one. You see it is interesting, of course, that both will appear in questions. But it is even more interesting that you have to realize that the answers also have to differ. When it is an emotional question, what is it? One feels that something could perhaps take place. One feels sometimes within oneself that something is gestating or trying, or wishes to have an answer. One feebly tries every once in awhile to put it in words, and it is not easy to do that because the kind of feeling and even going over into emotional experiences is not subject to be put into words, not that easily. It can be put in certain words, and it can also be put in the tonality of a word. Sometimes it can be expressed by means of a combination of words a little unusually connected. Sometimes it is expressed in different ways than only words, naturally in postures and in attitudes. Sometimes by means of a form of art, which then takes over that what is the dexterity of one's hands, or perhaps intellectually having a knowledge, into an expression of creation into which that form of emotional life is being poured as coming from oneself. But is it really from oneself and to what extent is it lasting? Because if it goes away too soon it was not deep enough, and the emotional language is not heard. How can one make an emotional language where there are so many restrictions now put on it, that nothing that has to do with either the body or with an intellect for formulation should be used.

We are very much up against it. We talk about it in wishing to put it into a form of expressing it and understanding it, always with the idea that we, in trying to do that, do not violate what is really the feeling or an emotional quality. And many times it is like touching a butterfly—

When you do touch it you disturb the wings; and that what is the powder on the wings when it is disturbed, the butterfly cannot fly very well anymore. Sometimes emotional feelings are very tender. They cannot be really expressed; they can be felt and they can be exchanged. And that is why I say, communication has to be based on that kind of exchange, as if there is an atmosphere of oneself belonging to the feeling and deepened it becomes an emotional quality which as it were exudes from one, and then having that atmosphere touch the atmosphere of someone else without any words. There are songs without words as you know probably from those who studied piano and played Mendelssohn. It is also that way, by which the tonality takes over, instead of having a word, and the hands are not necessary any longer than just striking the notes on a piano. Something else must be there. And if one is poor in such a form of expression, if you feel very much alone because the language has no grammar. It cannot really be taught. It can only be absorbed by sensitivity. And that the possibility for acquiring that kind of a language is really to become more sensitive to the expressions of life which exists in other people, and that friendship is not based on the words which are exchanged or the nearness of each other, then only by means of being, and as I say, creating an atmosphere which is really as if something of oneself goes out and stays around one, in that sense an atmosphere, not a halo, not ectoplasm, not visible, but at the same time noticeable and only noticeable because of sensitivity on the part of the other.

One can cry out every once in a while for wishing to have a friend who can understand, but if one wishes a friend, can one first be one? That is, if I wish someone to like me or with whom I wish conversation, do I wait until they come to me? or do I go out to them and make such attempts? And when they are not successful, do I look at the others as the cause of such unsuccessful attempts? Or is it perhaps my own , I wouldn't call it fault, but my own particular idiosyncrasy, my own traits of character which I first have to review and then perhaps correct and afterwards maybe change them.

You see that question comes up when one talks about an emotional approach to Work. In such emotional states, one really does not want to use words at all. Sometimes I've said a sigh may be enough to give an idea of the state of a man. Maybe that is sufficient for him to establish within himself enough of an equilibrium so that he can Kee--Keep on living. Because if he did not sigh, he might explode from the energy which is within him, and it has to have an outlet. But of course it's logical that then when the sigh is heaved, that he wishes to be understood in such a way that the person who hears it is sensitive enough to know where it comes from, and although then one does not need a word or a form of approbation, one can have an attitude, and just perhaps one word expressed in a certain way with a tonality which sometimes should be out of this world.

What is the best form for oneself to find out what is this language? It is a relationship of oneself as one is and as one is unconscious regarding that what is one's inner feeling and one's deeper life, and essential quality. It is best expressed in any kind of a form of religion when there is devotion. One should have devotion for oneself and for that what is really essentially a quality of life; admiration perhaps ~~in the~~ and respect but also love for that what makes a person alive and gratitude for having a chance of being alive, and then in that aliveness, recognizing oneself, one wishes for oneself to be in the right condition, even to be in the presence of one's own life.

I hope you can understand that because when it is difficult, in periods of being a little lonesome, that one then wants to find out what it is that one ought to be in order to change the lonesomeness ~~(in first?)~~ in just lonely. But ~~lonell~~ loneliness means for a man that he starts to Work and then has discussions with himself. In such a case, such a discussion is not necessarily in words. It is one of feelings almost against another. It is ~~the~~ a consideration of a state of an emotional quality in which there is a temperature exchange within oneself, It will affect the body in ~~the~~ an expression of the body itself expressing in some way, since the feeling is so closely connected with either the solar plexus or with the heart, and both have functions to fulfill: the solar plexus regarding the nerve system, and the heart regarding the blood system, and all those having arteries and being constantly subdivided and, as it were, multiplied in the possibility of reaching the different kinds of cells of the body itself. It is logical that the body is used for such expressions. But now if it (they if) is used in that way, there ought to be different ways of expressing different kinds of feelings, and the sensitivity for forming an

emotional language is first to distinguish the different states of the body as a result of a feeling wishing to be expressed. This is what I call a conversation on an emotional level - not allowing words to enter but that what sometimes becomes concepts of oneself, sometimes I say an essential quality within or that what is devotionally acknowledged as something existing outside of oneself. In a religious sense we call that God, or a higher level of being. But also for that one has to become quite sensitive, because unless you have extra-sensory perception of an emotional quality that what is a relationship with that what is higher will pass you by. And your atmosphere will not be touched at all because it is too small. Let it expand, let it be really growing out. Let this form of an emotional quality extend much further than your family even. Sometimes ~~one's~~ a family cannot understand ~~it~~ that because ~~it's~~ of close proximity, and already knowing too much about each other, and having set up certain forms of behavior which sometimes are perhaps even obnoxious, but not always wanting to be expressed in that way because the habit that has entered already ~~and~~ has made one satisfied with knowing all about it, without wishing further to investigate. That is a possibility of close proximity, ~~that~~ but has to be changed in the sense that new material is injected in such relationships.

One starts with forms of life which of course can be considered lower, ~~in~~ from the standpoint of man, but which are very, very important if one wants to express oneself towards animals or the caring for plants. It is necessary to have such relationships for each person — some more, some less. But I think it should start quite definitely. And those ~~that~~ who have no sense about it, they will have a great difficulty in expressing anything that has to do with higher levels of being.

When one talks about a spiritual world, one has to consider first how much actual spirit there is within oneself. Because if you talk about it, you will not recognize it when there is no spirit. That is why too much talk is not right because it touches only a little bit of your brain. At most,

if you want to talk in an objective sense, it may come from a little section that tries to become objective. But the value of that is so small, simply considered as talking, because that what one talks about objectively has to be put into a form of experience. And many times when one is intellectually explaining, that form is not there.

When a question of an emotional kind is asked, when a person wishes an emotional approach, and presence of something that is of a different quality— either within or outside— it is not of any use whatsoever to talk intellectually. The same question comes up when a person, having satisfied his mind, that they want to know more, because the mind at the present is in a state of satisfaction it is filled enough and it does not give anymore. And the question then is: how can I now increase my feelings? And again I say there is no sense repeating to such a person what is really Work when we describe it in an intellectual sense of A-B-C. It is already too much of that in a mind. The mind, you might say, gets sick and tired of hearing all the time that one has to observe, and to become objective, and that it has to be impartial, and that has to be in accordance with simultaneity. All of that is true, but it is not all the time that truth that you want to tell to a person. You want to understand where they are living, what is there in their life that makes them even emotionally interested in this kind of Work. When it is serious, when it is something that engages them in their life, wanting to find out certain questions of problems and whatever that are unsolved, that they want to really, as I say many times, want to grow up, or grow out of that what are the difficulties, then one does not talk too much intellect.

What is search for truth? It is the discovery of certain statements which many times are hidden within a large quantity of words, partly intentionally made difficult and partly because the author does not know himself where to stop. And therefore they continue to write books and really there is

extremely little in a book that is of value, not counting books we call scripture because that becomes difficult, [illegible] scripture is a high percentage of that what cannot be squeezed out, that what cannot be as it were dissolved by ordinary means. If one would take an average book and you dissolve it in water, what is there that will stay on top of a filter, when you filter it out? Everything goes into solution and there are very few so-called indigested non-digestible things for a human being. Everything flows like a pianola. The things that cannot be dissolved, those are the problems of a man. Everything that one can explain easily flows away. It does not last. It has no particular value than just passing through you, but it is not digested and it is the problems one has difficulty with in digesting which prove to be more value. Some of them of course cannot be digested at all. They belong to the rare elements. They already belong to a higher level of being. They will not be solved on Earth. But there are many things where one has to try to solve such problems by means of different solvents, and not just use water as a generality or a little bit of oil, sometimes made into an emulsion in order to hide the oil quality. No, there are also acids and there are alkalis, and there are a combination of acids, and there are very complicated elements in groups which have also a solvency power. And such questions then have to be put to the test in the presence of that what it could dissolve, even what is called AQUA REGIA the King's water, that what is a combination of two acids that can even dissolve gold. But we are talking about different things than gold. We are talking about many so-called heavy elements which contain radium, like lead.

(All right.) (Turn over cassette)

adding to it or clarifying if they can what really may have been forgotten or ~~r~~ was not sufficiently elucidated in the group itself. But one does not go and try to dictate to them what another group should do. You just listen to a meeting or a tape and you write up your remarks of what you think what is the ~~impression~~ impression that was created. Since you are not there it may be easier but it does not give you any right to take that what is a responsibility of a group out of the hands of the group. They have to exist and they have to make their level,

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continue here from p. 16

I don't want to become too ~~cannonical~~ chemical in an explanation of that kind, when I used the word solution to a problem and the same word solution is used also in chemistry, but sometimes the comparisons are quite right. When I say that something has to be heavy, it means it cannot be just taken away easily. There is difficulty with that, how to attack it. There is also the necessity of finding out what is the value, which sometimes may be hidden. And when I mentioned ~~land~~ lead and radium it's exactly in that range of the elements, where the atomic weight is much and much higher, that radio activity starts to function. This question of the solution for the life of a man is very much like radio activity and even splitting of atoms. What is needed for an essential quality is to go deep enough so that you get to a molecule of your emotion, or even an atom further down, if you can, to the nucleus, to that what is really essentially essence, of that what is there and is ~~insoluble~~ insoluble. Life is ~~insoluble~~ insoluble. It cannot be attacked by anything. When it is in a surrounding where it doesn't belong, it just evaporates and disappears. It does not lose its particular value; it goes somewhere else. Radio-activity of a man is his atmosphere. It only extends so far as there is the possibility of, within himself, splitting his emotions, to be able to apply them to a variety of different forms of life and recognizing them as something that is his own. In that way, this addition of a language of an emotional kind has to start with the recognition of forms of life around oneself. Sometimes in family or in children, but many times friends, many times

well-meaning people who are not understood, many times dependent on oneself being open to receive what someone else may give, many times that what one wishes to give without any return only the satisfaction of being able to give it. And all kinds of relations can be based on an emotional exchange. One need never be afraid of not solving that problem. The problem is soluble, can be solved all around one. If one walks with oneself with that in mind, that that what is a condition or a circumstance has to have within it the quality of being able to give oneself an opportunity for seeing what one is, in that condition. Work can never be neglected in that sense by simply saying that I cannot work, because it is not true. You can say I do not know how to work in such conditions; that may be so. But then you have to learn. And don't think that it is easy to learn. But what is there that one really wishes to fill a person with? A desire and an ambition for wanting to find out. What is it that one wishes to do with children? You see we face that problem here, a little bit. We've talked about it, a little nursery for children up to a certain age. But then they start to develop, and what do they get at school and perhaps not enough, or perhaps even things that are not so useful,— perhaps too much knowledge or not enough comradeship, or certainly not enough emotional quality many times and only perhaps fighting. But the trouble is, what to do with those children when one has a family. And can a family actually give a child what it needs? It's a very difficult problem because the problem is entirely different for different people. How a person looks at his own children when they start to grow up depends on where the person himself, father or mother, came from. They will remember their own father and mother. They are growing up in a different surrounding now, and they have children which do not recognize their grandfather and grandmother in that sense. And all the conditioning that one brings together towards wishing to educate one's child is dependent on that what one already has received and then see if perhaps it works or perhaps tries to indicate that it should work in a different way, after

having read enough volumes on education. The problem is extremely simple. The children are there to show you, as a result of your bringing up, what you are. And the problem for children is exactly the same as it is for people who want to grow up for themselves. If, for a person who wishes to grow up, it is necessary to be honest, ~~their~~ a child has to be taught honesty. If it is necessary to be open, a child has to be taught to be open. If it is necessary in Work not to be lazy, a child has to learn not to be lazy. If it is necessary for a person to have an ideal towards which he strives for himself as a man wishing to grow up, and develops such an image has to be created for a child also. If it is necessary for a person, as a father and mother, to understand each other in the first place, or to have relationship with different people of a certain kind of a group, even in the sense of friendship, that there is then appreciation of that what is there outside of their own family, or that what could be given by others to this kind of a family consisting, let's say, of father and mother and one or two children. That same kind of principle has to be shown to a child, to live in accordance with a wish of following a kind of ideal that is held up to that child by means of having a child work with one, or create an ambition or a desire to want to do things to work together. And if it is necessary gradually to try to develop the quality of an inner life, also that has to be started fairly early with a child, not to accept the conditions as he or she, the little child, sees with its own eyes. Not talking about Work and not talking about I and not talking about creation, but giving depth to that what is perhaps sometimes told in a story of an ideal kind of ~~a~~ the thing that may appeal to a child in order to give it enthusiasm perhaps, maybe a little hero worship, or a wish ~~to~~ to become like that, or

sometimes in describing in stories that what a child is already, what a child has done during that day, making as it were up the little stories of a child as it lived its own life during that day, and ending at the same time when you tell the story with the little child in the story going to bed, and there is your own child already in bed and ready to fall asleep.

What is necessary for teaching children? To remember oneself first. To see what one is as father and mother; to see what one wishes to communicate in the sense of a father and mother wishing to be a father and a mother; of really understand for themselves what kind of nonsense they have experienced in their own youth, and not utilizing it simply because their own father and mother applied it to them, but to try to discriminate of what is right and what is wrong, and what then can be kept and what should be thrown away.

And it requires a great deal of self-study, and a great deal of effort on the part of parents to take care of their own children and not leave it to the education of someone else, or to think that too early in life it is necessary for a child to mix with too many others. Many times it's a very good excuse to send the child to school because then they're out of the way. Teach a child as long as you can, but teach it to be honest with you so that at times when it is necessary that we wish to talk, you are the god-father and the father-confessor that they wish to tell because you are the only person they could trust. What is needed for father and mother is trustworthiness for the child. That will create respect when they grow up, that will give them ambition, that will make them sit up straight and in admiration they'll say, "Yeah, that's my father," or "that's the way my mother is" — that kind of respect. How will you make it? By being it, by telling them not in

words by telling them emotionally, in showing affection, caring, loving them, taking care, in certain strictness of discipline of course. Because what else will a child do? It will run all over the place if you leave it to its own devices. Logically it has to be told every once in a while. No? And if you're not clever enough and if you're not strong enough, it's your fault if the child runs away with what it wants to do herself or himself. Much of that is a--the mistake of father and mother.

But I don't want to talk too much about education. It is your own affair, but it relates to the condition in which you are yourself. It relates to that what you wish to educate within yourself. Your inner life is your little child. For that you have to create a master, something that can, as a teacher, tell this little child of inner life how to grow up when it starts to develop and when it has a chance to learn to stand on its own feet. That is the relationship between 'I' and that what I am; that what is within me that is still possible to be solved, to put it in a condition of such solvency that it then can be dissolved by methods which are not of this Earth, as I say, not just a little acid and alkaline, but that what is really a combination of certain things that I do not know very much about in any chemical sense, and really don't relate to the chemistry that is being taught.

Gurdjieff talks about cosmic chemistry, objective chemistry. If you know what he means by that, it has to do with an objective value which is expressed psychologically. It is not matter. It is not material in any sense. It does matter because it has a spiritual quality and an emotional content. It has perhaps not the form one is used to. It belongs to the realm of an extra-sensory emotional perception. It is that what is life within oneself without knowing the limitations to which life at the present time is put.

Trying to find that out first within yourself will give you a chance to discover what is there within oneself of an emotional quality that deserves the right to be further developed.

What is this quality, unselfishness, that what is not yours at all and never will be, that what is entrusted to you in order to grow up by means of you, that what is given to you as a task so that in time you can give it up because that what is the task is simply to use your body for the purposes of discovering the karma which is inherent in the form of life that is put into you, to find out the reason for oneself, to see what it is, this karmatic influence, this way by which life is now considered from the standpoint of a form with life within, that then that life now being confined to you, has taken on already a little bit of the characteristics of yourself. And it is in order to purify that that one wishes to Work.

When one talks about purification of a process it means that I do everything possible to bring it to a clear solution, to discover that what will dissolve the--the different--I'll call it the impurities of oneself, partly by filtering them out, and to see that that what is retained as a purity of a different kind of quality. It's difficult to explain that because on the one hand I don't want to lose anything of that what is impure as long as it has value. I only want that impurity to be gotten rid of when it has served its purpose. I want the matter of my body to serve the purpose for me to recognize life. When it has done that and the accent has been placed on my own life as it is and the acceptance of that with the little characteristics of the form still attached, I can do away with my life as a form and retain that what is pure. This kind of purity is of a gradation form. It is not immediately pure by wishing it to be. A long time of

search is necessary in the purification process. I've compared it a few times to the fractionation process in which things are distilled. That what is volatile will be condensed under different conditions of temperature and then again become, in such cases, a liquid. Again such a liquid can again be heated up and evaporated, and again a portion of it of a certain temperature goes over and can again be condensed.

When one talks about quintessence, it means the five times distillation process. What is the result? That what is the final result is a purity of a high quality although the quantity is very little. But I'm interested in the quality only because, if it's a matter of quantity, I have to keep on producing and producing it, if the quantity is needed. But what is the quality? The capacity for containing life without having too many forces retain life to the place where it happens to be created. If I wish to understand my life as it is on Earth, I consider that as a condition in which life itself is impure within my form and that I wish this form to disappear so as not to have an effect on the quality of my life; but that the purification process really starts when I recognize that life exists but unfortunately it is bound. And the purification then of wishing to set life free means I want to get rid of the bondage which now holds it down to Earth. In that matter the question is how much is such bondage, and where is it really located, so that I could cut it loose. How can I dissolve the bondage without damaging the life quality? How can I purify a process in order to have a quality which is right and a quantity which is sufficient? Because sometimes it's necessary for life to be contained in more than one drop, although it would be marvelous for that one drop to be connected with the Sun

Absolute. But you see how poor would I be, even if such a quality would reach to Sun Absolute, I would not be able to do anything with it. It would be submerged in that what already existed. Life as it is given on Earth requires for a man to understand his aim, that what he wishes to become, that what he wishes to attach his name to, to the form of life as it is given to him on this Earth, and gradually understanding that as a form which gradually has to be dissolved, so that then what can stay alive, what can be kept, even if it has certain characteristics which are not as yet sufficiently becoming or rather, still characteristics which belong to a little different kind of a level, not as yet a level that ultimately should be reached. The process of purification continues and continues. It is not solved by one lifetime. It is necessary to see that life, if it is Eternal, is only Eternal when it is free from finite forms. As long as there is anything finite life is slightly impure; that is, it is attached to something that makes it a little less pure in quality. That what is a percentage may be in the beginning of life as we know it now, almost ninety-nine percent matter and one percent purity of life. The progress of wishing to Work on oneself would mean that I reduce this ninety-nine percent gradually, maybe fifty-fifty, maybe after some time twenty-five and seventy-five.

I seem to use figures tonight, maybe a little bit too theoretical. I don't want to make that too theoretical. I want to talk about Work so that it actually can be felt, and using then a few words simply to indicate when one talks about purification process, what is my real wish when it is pure? It is my desire to see that that what is life within me can continue to live and using certain forms which are less and less objectionable.

One cannot Work on oneself without a consideration of one's own behavior. After some time, that what is behavior form has to be recognized as becoming to that what is growth, or being in the way. When one Works on oneself, then there is the possibility that one can Work on one's children. One can then, by means of an example, indicate what it is without saying in so many words, "Do like your father is doing," because a child won't understand that. A child has its own essence. Don't ever forget. A child cannot be dictated upon by your essence even if you mean it well. You've got to uncover what is essentially a quality of a child. And when you wish to talk to it, you talk from your essence to that, not giving it part of you. A child has to learn to grow up by itself, to find out what the world is worth. But it can be guided and, at times then, you can withdraw to let the child stand on its own feet. At times 'I' withdraws from it in order for you to stand on your own feet. 'I' only indicates what it ought to be, sometimes extremely clear and sometimes a little woozy, because it's still hidden in clouds, it is not pure as yet. 'I' is not always pure. It is mixed with a great deal of unconscious feeling and thought. But by constant attempts such purity can be reached that at times 'I' is like the Northern Star, shining simply and steadfast, being there all the time, the center, for us, of the Universe. What we wish is to have for oneself that kind of light within oneself for one's inner life. And then, you might say, that is like Heaven. And the word Heaven then, bringing up all kind of associations for oneself, of that what was really beautiful when one was young, and an idealism which one then expressed and felt, and a hope for being able to live and understand more and more of that what one really did not know, or discov-

ering more and more that one did not know and realizing how little one really knows, and at the end perhaps discovering that that what one knows is really not as yet knowledge in its reality. Whatever it may be, a person should remain ambitious. Adventurousness should be kindled, all the time holding up in front of such a person, young or old, that what one aims at in determination, which, for a man, is clearly defined when he is in his good moments, realizing that whatever may come still will have to come, and that whatever it is that he is now already has served its purpose. So that one then starts to live, I say now, emotionally, because all the clap-trap of words will not help me in that state.

You see, last Monday it was brought up a little bit: What good does it do to talk about Work in the ordinary sense of intellectualism? Each person has that problem of bringing about a connection between one's heart and one's mind. Each mind has the problem of pushing the heart away, and each heart has a horror for a mind which is talking and formulating all the time.

What is the relationship between a man and a female? Very much like that. That does not mean that the female cannot reach Heaven or cannot become conscious? Naturally it isn't because both are mankind, and belonging to each other in the sense of wishing to become one, like a mind and a feeling or a consciousness and a conscience should become one, in time being able to present to the outside world as well as to that what wishes to grow as a man, culminating in his Will, a united front, both sides are equal. And then turning around and around so that when it spins one does not see the difference between consciousness and conscience any longer.

Then it is one. This is the aim. This is the aim one should already tell little children: to see what the mind and the feeling does, to make them do things both with their hands for dexterity, but mostly with the mind and one's heart. I call it the three H's always, the head and the heart and hands. They have to be taught. Not the four H's in school. The three made into one, the unity of a child, the beauty of a child when it is still unconscious but not disturbed as yet.

To keep a child pure, that is the problem of a parent. To keep one's own inner life pure, that is the problem of a man. To utilize language which is not disturbing for the continuation of one's inner life. To be able, in one's posture and the way one is in general behaving, not to create such conditions that the 'I' does not want to live with you. When I take a responsibility for wishing to create that, I take on the added responsibility of creating a place for it, that it wants to stay with me. I cannot dare--I should not dare to talk even about Work unless I am willing to understand what all is involved in that, and when it is less than a development of myself and a wish for evolution and a continued desire of adventure to wish to find out what is this new kind of country that I would like to enter, don't start Working. Keep first to the seriousness of your attempt. When that is there, you can rely that the rest probably will fall into place. But when there is no seriousness enough--not enough, when there is not a recognition of the necessity, when there is not a depth of an emotion, when there is not that what is really required as a motivating force deep within, also that must be emphasized.

Why does one want to Work? Because I hate myself, that's the reason. I must realize that that what I am is no good for this Earth, maybe.

But in the first place I want to live on this Earth in the best way I can. But I also have to realize that I have a task, otherwise I would'nt be living on this Earth. It would be just nonsense to just pass the time a little bit. I must hate some of my manifestations. I must see how crooked I am sometimes! How stupid! How hypocritical! How halfway! How sloppy! That is what I have to see. And then I want to perhaps change it. And then perhaps -- perhaps I start reading Schopenhauer and all the rest, Fichte and Bergson. And where do I get? if you're honest? Or you start to study some religions and where do you get also, if you're honest? And all the time there is this realization, I am that kind of a stupid fool. If that motivation isn't there you will not have a desire to continue to Work on yourself. You must realize that you cannot be responsible for being what you are; that's not your fault. But you have to realize that you are that, as Gurdjieff calls it. And unless you can admit that, you will not have a real desire to do some Work.

Work is not in your mind. Work is definitely in your feeling ~~and~~ in your approach. That is why you wish to search , because that's the wish. And it should become a holy wish because you must know that that what you are at the present time is not at all becoming and God spits on you! Say it that way if you like, see what that -- what that actually can mean for you, that you realize that after all you have that kind of a task for yourself of seeing what is your life on this Earth and what is it worth. A couple of beautiful degrees that you can get, or something that you compose and then publish and present to the public for which you ~~laugh ha! ha! ha!~~ are ha-ha-ha and all kind of clapping. Is that it? Is that you? Is that what you wish? Or do you want sincerity? Do you want something that you call ~~your soul and your then~~?

your soul and your own? Do you want something you can actually be proud about because you have made it yourself? It is free from associations of other people, simply because that what you happen to become and what you are now, and what you have become because of conditions of life and unconsciousness and atmosphere of Zilnotrago of the Earth, all of that good, it can be an explanation (of it) and for that reason I say you need not even take the responsibility for it. But do you wish to take the responsibility for the possibility of growth? And when you've made up your mind about that and say yes, I want to Work because I want to find out what is this 'I', if all that secret knowledge that seems to exist, and all that esoteric possibility of seeing what is actually a secret that could become disclosed and the truth for me, then I could find out. I wish to know because this country I don't like particularly; this psychological road and that one and that one, this kind of explanation and that what leads to somewhere else, it doesn't seem to quench my thirst at all. But for that I must be quite honest because I must know that that what I am, conceited like hell sometimes, stupid nonsensical fool. When you are in your inner inner chamber when no one else has to hear it, then you can tell it and then you can pray to God because that may be necessary sometimes to realize where--? where do I get the energy from? What will help me to actually want to grow? What can I do about myself? That is a sigh that you should, I call it, utter. It is like a sound that comes and vibrates within you. The quality of that when one talks about Work, when one starts to realize that one really doesn't know very much as yet, that one does not have to teach

too much as if one already knows because by God one doesn't know it. It is like a child finding out when he grows up that he really is defining more and more what he doesn't know. But he wants to continue because there is the thirst to find out in the end maybe the golden stag or that what is for him the ultimate aim for his life, maybe fusion with God Almighty. One does not know because one does not want to express it into such terms. One wants to feel it. One wants to be aware of that feeling. One wants to make sure that that what exists of me is under that kind of scrutiny of an awareness which I call God present to me; that that what causes me emotionally to wish to have an awareness of myself is not making a fool of me, not allowing me— one says sometimes, No, by God, I don't want to fool myself, I want to be what I am, even if I cannot define it, I will feel it and I know it then, in my bones, I don't know it in my mind. I know it in the level of my being. Then I pray to God, give me the strength to Work because I wish to understand myself, and in that perhaps there is a chance that in time God can recognize me, if that is His wish, so that not my will constantly is in the foreground, but I become less and less for the glory of something that is already more and more, but I do not know how to describe it, I just sit and I hear a deep sigh and I say, I wished. I know. I wished I could know, but I hope in the future I will find out.

Good night.

END TAPE

Trans: Roz/Renee
Read: Victoria
Proof: Sally Martin
Proof: Millie Wolfe
Proof: Jessica 1/20/73